1: Lattimore H-4 (no date) 1950 AI1 Sinkiang AI1
Uzbeg
Kazan Tatar

*563 197 174 economy. They absorbed many elements of the higher Iranian culture which they had conquered, to such a degree that for a time Persian was the only language in which literature was written and in which the courts functioned; though the Turkic Uzbek language prevailed over Iranian as the language of the common people.

*563 648 101 In the nineteenth century, most of the territory of the Uzbeks was conquered by the Russians. Several Khanates remained nominally independent, but were actually in a vassal relationship to Russia. After the Soviet Revolution the Uzbeks first formed part of the Turkistan Soviet Republic, and later were reorganized in the Uzbek Soviet Socialist Republic, a constituent Union Republic of the Soviet Union. The Uzbeks comprise the majority of the population in their own Republic. They live also in scattered groups in the Tajik, Kazakh, and Kirghiz Soviet Socialist Republics, and in northern Afghanistan as well as in Sinkiang.

[197] Uzbek is a Turkic language, but it has become strongly Iranicized in the cities. Actually there are two Uzbek languages: the Iranicized city Uzbek, and the more purely Turkic country Uzbek.

[779] While the Uzbeks are Sunni Mohammedans, the mystical teachings of the Sufis were of considerable importance in their religious development.

*563 161 361 101 871 *Tatars.* The Tatars in Sinkiang number less than 5000 people. More than four fifths are concentrated in the two cities of Kulja and Chuguchak. Some are descendents of Tatar traders who settled in Sinkiang in the days of the Tsar. Others derive from anti-Soviet refugees who entered the province after 1917. Despite their small numbers they exercise considerable influence, as the group with the highest average of education among the Turkish-speaking peoples.

*563 174 Most Tatars come from the Volga region which today comprises the Tatar Autonomous Soviet Socialist Republic. They are the descendants of the inhabitants of the Kazan Khanate which was formed in 1438 on the territory of the former Volga Bulgarian Empire as a result of the collapse of the Golden Horde.

185 province basis, have dealt with and for a network of local cooperatives. All provincial banking is said to have been monopolized by a Sinkiang Commercial Bank. Together with a Reconstruction Commission, these organizations have been at the core of the new provincial economy. What the administration of the New Sinkiang has been able to do on the basis of this arrangement—in terms of admittedly incomplete and in many cases generalized or proximate data—is indicated below.

Education

871 Tu Chung-yüan, himself one-time Chancellor of Education in the New Sinkiang, suggests that, second to political equality, the border has long wanted educational equality as the means to gain true autonomy for the racial groups of Sinkiang. The New Sinkiang accordingly made expansion of education fundamental to her reconstruction program. That is the basis upon which the number of students in the province reportedly leaped from less than 3,000 before 1933 to well over 150,000 by 1936. By August of that year around 2,300 educational institutions are said to have been established in Sinkiang. These included one college of law and political science, several middle schools, probably over two hundred primary schools, around one hundred so-called people's schools, and from one to two thousand private schools. There is good reason to believe that by 1943 there was an even greater number of educated persons and educational institutions.

873 There has also been, apparently distinct from the above-named institutions, a new and special kind of emphasis on education of cultural minorities and majorities. This has largely been effected through what are called Cultural Progress Societies. In 1936 these existed for the Wei-wu-erh, Ha-sa-k'o, Hui, Meng-ku, T'a-t'a-erh, Kuei-hua, and Han. Figures on the next page suggest the extent to which the work of the first three mentioned societies has been carried.

871 Students, no matter whether in attendance at the University, at a middle school, or at a primary school, are aided by the provincial government. In the case of the University, the Normal School, and the "First Middle School," students have even been given "pocket money."

● 871

104-105. Education: Tu Chung-yüan, *op. cit.*, pp. 74-75, 80-83. According to the statistics of Chiang Chün-chang, of the fifty-nine counties in the province during 1931 less than a half had any (or at best not over one or two) primary schools. In contrast to Tu, Chiang states that there were not over 7,380 students in the whole province; and of those 7,162 were attending primary school. *Op. cit.*, p. 139. Cf. Ch'en Chi-jung, "Hsin Hsin-chiang Ti Ts'ai-cheng," *loc. cit.* Figures on Sinkiang education are largely derived from the following sources: *The Chinese Year Book 1937 Issue* (Nanking), p. 1225; Ch'en Chi-jung, "Hsin Hsin-chiang Ti Ts'ai-cheng," *loc. cit.*; Samuel Chao, *China's Northwest;* Tu Chung-yüan, *op. cit.;* and Chao Lieh, *loc. cit.* Ch'en Chi-jung mentions a *Hsin-chiang Hsüeh-yüan* (i.e., a Sinkiang Academy) but Samuel Chao calls this Sinkiang institution of higher learning the Sinkiang College. Tu Chung-yüan speaks of "ten institutions including middle schools and an academy;" *The Chinese Year Book 1937 Issue* mentions three middle schools; Samuel Chao lists nine; and Chao Lieh says there are fifteen. Tu Chung-yüan names fifty so-called people's schools, *The Chinese Year Book 1937 Issue* mentions "15 popular and vocational schools," Samuel Chao, "203 people's schools," and Chao Lieh, "122 mass education academies." Tu Chung-yüan names "1,291 local and private academies," Samuel Chao 1,291 "private schools," and Chao Lieh 2,000 "private schools." "Cultural Progress Societies" is a translation of the original term, *Wen-hua-tzu-chin Hui.* The figures on the number of Cultural Progress Societies are from, and therefore ought to be dated in accordance with, Tu Chung-yüan's statistics. *Op. cit.*, pp. 81-83. Samuel Chao's are only slightly different figures, while Chao Lieh merely says there are "cultural societies everywhere." The reference to "pocket money" is from Ch'en Chi-jung, "Hsin Hsin-chiang Ti Ts'ai-cheng," *loc. cit.*

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105-107. Currency and finance: Chao Lieh, *loc. cit.*; *Ts'ai-cheng P'ing-lun, loc. cit.*; Ch'en Chi-jung, "Hsin Hsin-chiang Ti Ts'ai-cheng," *loc. cit.*

107-108. Cultivated acreage: Chiang Chün-chang, *op. cit.*, pp. 98-99. *Vide* also Samuel Chao, *China's Northwest.*

108. *Ibid.*; Chao Lieh, *loc. cit.*; *Ts'ai-cheng P'ing-lun, loc. cit.*; Tu Chung-yüan, *op. cit.*, pp. 46-48. There is, however, considerable uncertainty about the exact amount of land that has been under cultivation in Sinkiang, and there are great variances in available estimates. For example, Chao Lieh, *loc. cit.*, gives a figure which indicates that traditionally there have only been slightly over 30,000 acres of land suitable for cultivation ("land that can be cultivated," *k'o-k'eng-chih-ti*"). Chiang Chün-chang, *op. cit.*, pp. 96-97, however, cites a table from the *Hsi-yü T'u-chih,* the total of which indicates that "reclaimed land" (*k'en-ti*) alone in Sinkiang during Ch'ien Lung times (1736-1795) amounted to over 48,000 acres. Further, English language estimates for 1932 (*vide* the *China Year Book, 1934*, pp. 39, 41) have given the cultivated acreage for rice and wheat in Sinkiang alone respectively at the equivalent of approximately 279,334 and 785,000 acres. The question deserves extended study.

108-109. Agricultural products: Chiang Chün-chang, *op. cit.*, p. 98; Tu Chung-yüan, *op. cit.*, pp. 47-48; *Ts'ai-cheng P'ing-lun, loc. cit.*

109-112. Animal husbandry: *Ts'ai-cheng P'ing-lun, loc. cit.*; Ch'en Chi-jung, "T'ien-shan San-tu Wu Ts'ao," *loc. cit.*; Samuel Chao, *China's Northwest;* Tu Chung-yüan, *op. cit.*, pp. 89-91

112. Mineral resources: *Ts'ai-cheng P'ing-lun, loc. cit.*; *The Chinese Year Book, 1938-39*, p. 124; Tu Chung-yüan, *op. cit.*, pp. 48-50.

112-113. Petroleum: *The China Year Book 1931*, p. 42; Tu Chung-yüan, *op. cit.*, pp. 51-52; *The Chinese Year Book 1938-39*, p. 124; Samuel Chao, *op. cit.*; *Ts'ai-cheng P'ing-lun, loc. cit.*

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

Magistrates who succeed in bringing a certain area of new land into cultivation—35,000 *mu* or about 6,000 acres, I believe—receive a good mark at headquarters and are singled out for promotion. This results occasionally in money being wasted on canals along which the water will not run—"Amban's Follies" we used to call them—but it meant that ambitious Magistrates encourage the spread of cultivation in every way and see that new settlers are left alone by the tax-gatherer. For three years a settler on new ground pays no revenue, and half-rates for the next three.

It is true that moral and intellectual progress does not exist in Kashgaria. There are no schools except those attached to mosques, at which nothing is taught by the mullas but reading, writing and the Qur'an. By means of a strict censorship not only are books and all written or printed matter dealing with current events kept from the hands of Chinese and Muhammadans alike, but the dissemination in writing of news or of any ideas whatever among the inhabitants is effectually prevented. All this, no doubt, is highly reprehensible from the point of view of the democratic idealist. But after all, if the greatest happiness of the greatest number is the *summum bonum* for any community, as some people are still old-fashioned enough to believe, there is a good deal to be said for it. At any rate, in this twentieth-century world of hustle and the Yellow Press, of merciless competition and all-pervading publicity, one may be forgiven for hoping—selfishly, perhaps—that a corner of the earth may long be spared in which a peaceful, contented, simple, lovable and by no means uncivilized population exists without motor-cars or cinemas, without newspapers or telephones, without broadcasting or advertisements, without a mile of railway or even of metalled road, a land steeped in the Middle Ages, picturesque and quaint almost beyond belief—truly an Arcady of Cathay.

Of our life and work at Kashgar the part that D. and I liked best was the touring, of which we had plenty. Though the trade between India and Chinese Turkistan is strictly limited by the great length and difficulty of the Leh route, the number of Indians connected with it who are permanently or temporarily resident in the oases of the Tarim Basin is surprising. At Yarkand alone there are usually between 100 and 150 Hindu traders, most of them representing firms in one or other of two Punjab towns, Amritsar and Hoshiarpur. Sindhi money-lenders from Shikarpur ply their trade at Yangi

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

India. Infants are fed by their mothers for a couple of months, after which all kinds of food, however indigestible, are administered, in order to "strengthen the stomach" and make the child "as tough as a mill-stone" (*tigarman-mizāj*). In this the Turkis merely copy their masters, for, according to D., a Chinese mother will stuff her baby at a party with anything she eats herself, and I myself have seen an official administer neat brandy to his three-months-old infant. Among the middle and lower classes daughters are more desired than sons, because there is always the chance of a girl bringing a wealthy husband into the family, whereas a boy does nothing for his parents after the age of fifteen or sixteen, when he marries and sets up house for himself. Seven days after birth the christening ceremony is held; the Imam and Mu'azzin of the mosque are invited, together with the *Uttuz-oghle* (lit. "thirty sons"), an assembly of neighbours which corresponds roughly to the Indian *panchayat*; the priests give the child its name and recite certain verses of the Qur'an in return for small fees. Schooling at the *maktab* or mosque-school begins at four or five and continues until about seven if the parents are poor, nine if they belong to the middle class, and twelve or thirteen if they are rich. Besides the *maktabs* there are *madrasas* or colleges, which are very sparsely attended, only about 5 per cent. of the boys being sent to them at the age of fourteen or fifteen. Until fifteen or twenty years ago writing was scarcely taught at all; messages were entrusted verbally to a professional *hafiz* or "rememberer," who acted as postman and could be relied upon not to forget or mix up his "letters," however many he carried at a time from one town to another. Even now scarcely one *maktab* in ten teaches writing. Ordinary children merely learnt by heart certain chapters of the Qur'an, together with the rules of prayer and fasting. The older boys are taught at certain schools a little Persian literature (this is confined to the "Gulistan," the "Bostan" and the "Bedil") and read a few Turki books, such as "Sufi Allahyar" and "Nawai." The fees are not excessive. For the first six months of schooling an entrance fee of two tengas (4*d*.) is paid, after which a fee of one *dachin* ($1\frac{1}{2}$th of 1*d*.), called the "Panjshambalik," is paid to the *akhun* or schoolmaster every Thursday (*Panjshamba*). Then when the Qur'an is begun a further six tengas initial payment is made and the Panjshambalik rises to three *dachins*. At each of the two *'Ids*, i.e. at the end of the

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

Ramazan fast, and at Qurban, the schoolmaster receives two tengas. During the winter months each child brings one stick of firewood, as well as one *dachin* as its contribution to the expense of papering the windows of the schoolroom; most of these "perks" are retained by the schoolmaster. The "teaching" consists merely in making the children sing the lesson over and over again at the top of their voices, all together, until it is known by heart; the more noise a school makes, the higher the reputation of the schoolmaster.

The conditions of the "marriage market" and many of the matrimonial customs of the Eastern Turkis differ widely from those obtaining among the Kirghiz of the mountains, described in Chapter XI above. Instead of being at a premium, women are at a discount and no bride-price is paid. For a man, marriage is easy and cheap, and divorce even easier and cheaper. Among the agricultural classes, which form the large majority of the population, a man has seldom more than one wife at a time; but in the cities many men have at least two, always, be it noted, living in different towns or in different quarters of the same town. The harem system is unknown and would be impossible in Kashgar, owing to the quarrelsomeness of the women. The marriage age for girls is 12–14, for boys 15–16. The matches are always arranged between the respective parents, the wishes of the young people not being consulted. D. noticed at Kashgar that there was a great deal of rivalry among mothers about getting their daughters married off at the earliest possible age; even among the children themselves, a girl who reaches the age of fourteen without a husband is unmercifully chaffed by her companions. On the other hand, the Indian custom of not allowing a boy to see his fiancée until the wedding-day does not exist in Chinese Turkistan; the children have often known and played with each other for years.

A certain amount of ceremony and importance attaches to a girl's first *toi* or marriage. Her parents give a party to all the neighbours; the *imam* and *mu'azzin* are again present, and the bride and bridegroom eat together bread dipped in salt and water. Food and money are also given to the beggars and fees to the mullas; the bride receives a trousseau of clothes, jewellery and household utensils (*toiluk*), the bridegroom a coat and a pair of boots. The total expenses of a

563 summer comes, they take their cattle way up on the pastures of
361 the mountains. The winter forces them to descend and to spend
233 some months in the more protected valleys.

4. Religion

563 The Kirghiz are Moslems of the Sunna Sect. Their script is
791 Arabic and is known only by noblemen or clergy. The only Moslem
[212] rule which is strictly observed is that of abstaining from eating
[262] pork.

5. Changes under Chinese Communist rule

563 In order to fight illiteracy the new Chinese Communist Govern-
871 ment erected schools for the Turks of Sinkiang in almost all villages,
268 towns and cities. The Chinese claim also that the process of making
177 them sedentary has brought remarkable progress to the Kirghiz.

E. The Uzbeks

563 1. Physical characteristics

[369] Only a few thousand Uzbeks live in Sinkiang, and they live ex-
clusively in the cities. Outwardly they are utterly different from
[142] the Kirghiz and the Kazakhs, since they represent the alpine,
[141] europide and Iranian type of Turk. They show long, narrow faces,
heavy hair growth, brown, sometimes blue, eyes, no Mongolian
fold, sharp prominent noses, white skin, body height 1700 to
1840 mm. Mongoloid features rarely can be found. In most cases
Uzbek are the same physical type as the peasants of the European
Alps.

2. Economic activities

[463] The Uzbeks live as merchants, inn-owners, and craftsmen in
[369] Sinkiang cities. They are more educated than any other Turkish
[871] tribe of Central Asia, since they have absorbed a great deal of
Persian culture. Many Uzbeks speak Persian as a second language,
[191] and Chinese as a third (like the Eastern Turks), while Kirghiz and
Kazakhs know only their mother tongue.

3. Religion

[771] The Uzbeks are Moslems of the Sunna sect. Kirghiz and Kazakhs
call the Uzbeks Sart, which simply means Turks who broke away
from their nomadic way of life and became merchants.

4. Origin and linguistic affiliation

[101] The Uzbeks, living in Sinkiang came from Soviet Uzbekistan.
They received their name from Ozbek, a fourteenth century Khan
of the Golden Horde.

[197] The Uzbek language can be considered as the direct descendant
of the Chagatai written language. Even today the difference between
written Uzbek and the Chagatai language is very small.

F. The Salars

[131] 1. Physical characteristics

The Salars live in Hsun-hua-t'ing on the right bank of the

563 and their thin beards were black. They were of average height
142 and no corpulent people were observed.

2. Economic activities

233 The Sarigh-Uighurs are breeding horses, cows and sheep. Their
556 economic position seems to be very poor. Even the richest man owns
291 only a few horses and cows. They live in homesteads. Their clothing is Chinese in style.

H. The Tatars

1. Economic activities

Only a few thousand Tatars live in Sinkiang. They represent
167 a very distinctive Mongoloid type of Turk. Most of the Sinkiang Tatars had fled from the former Kazan Khanate in the Volga region after the Communist Revolution. Some, however, have lived in Sinkiang since the sixteenth and seventeenth centuries.
463 Despite their small numbers the Tatars have had remarkable in-
441 fluence as merchants and traders due to their high education.
871 For a long time they have been the middlemen between the Russian merchants and the Turkic tribes.

2. Religion and literature

771 The Tatars are either Moslems or Christians. Their litera-
538 ture is very well-developed and illiteracy is practically unknown.
212 In Sinkiang they still use the Arabic script.

III. The Mongols of the Northwest

A. The Mongols of Sinkiang

1. General characteristics

The Mongolian tribes of Sinkiang are all Oirats or Western
167 Mongols. Only the Chahar Mongols, who were transferred from Inner Mongolia by the Manchus, are Eastern Mongols. A small group, the so-called Uriangkhai, are considered to be Mongols, but in reality they are Turks who have adopted Mongolian as their new language.

a. tribes

619 The Western Mongols (Oirats or Ölöts) of Sinkiang consist of
197 two tribes: the Koshuts and the Torguts. They all speak a Western Mongolian dialect, very similar to Kalmuck, formerly spoken in the Kalmuck Soviet Socialist Republic.

b. religion and economy

771 All Western Mongols are faithful Buddhists. They are said to
233 be very uniform in their customs and habits. They are all pastoral
342 nomads and breed horses, camels, sheep and yaks. They still live
614 in collapsible tents. The clan system is well preserved.

2. Physical characteristics

563 Employing Eickstedt's terminology, the Western Mongols repre-
141 sent the Mongoloid race, and are one of its purest examples: the
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/The New Uighurs/

563 565 A small percentage of these landlords have invested their wealth exclusively in irrigation projects since water constitutes the most profitable commodity.

563 565 793 [871] 3. The rest of the New Uighur population is subdivided into the following social groupings: a. The clergy (Muezzin, Iman, Mullah, etc.) constitutes a very important segment of the social structure. In its hands the education of the youth rested up to 1949, and it played an important role in shaping the character of the community. As the representatives of the mosque, they are not only the spiritual leaders of the community, but they are also the administrators of the land belonging to the mosque.

563 565 795 [423] This land came into the possession of the mosque as bequests from pious Moslems. Thus, the mosque is not only a spiritual, but also an economic, center. In addition, the mosque serves as a social welfare institution, in that it cares for all those persons of the community who are unable to make a living.

563 565 441 b. The merchants constitute the last segment of the New Uighur class structure. After the Arab conquest of Inner Asia, the merchants enlarged and promoted existing trade centers, thereby acquiring greater wealth and influence. It is noteworthy that most merchants in the Northwest are Moslems. In their hands rest not only most economic activities, but also the dissemination of Turkic and Arab culture. In the merchant ranks, the Chinese found willing and able officials who enjoyed the same privileges as did the Chinese administrators. However, in the Moslem uprisings, these officials aligned themselves with the Moslem population, and often assumed leadership in these movements of rebellion against the Chinese rulers. It may be presumed that to a large extent the Moslem uprisings in the Northwest were incited by the merchants.

563 [591] Among the New Uighurs residence is bilocal. Dwellings are usually occupied by extended families who either form an economic unit, or work as individuals or a family group on the fields or irrigation projects of a wealthy landowner. Polygamy [595] is practiced by the wealthier Moslems, especially the merchants [556] of Sinkiang, who have wives at different trading centers and therefore become the masters of several family units. The [851] children resulting from these marriages are all treated as [428] equals. Inheritance follows the rules of primogeniture. In contrast to the nomadic peoples of Sinkiang, whose women oc- [562] cupy a relatively high and valuable position, the women of the sedentary peoples of the same area, the Turkic women, are held in low esteem. The Sinkiang nomad must buy his bride

/Sedentary Moslems of Sinkiang/

563 593 early age, and during their stay at home they are occupied in different phases of the household.

563 592 565 184 The families of the lower classes often comprise economic units, particularly among the farmers, artisans, and small merchants. The family as a whole is engaged in the economic tasks of gaining a livelihood. The father trains his sons to assist him in his profession, and eventually to take over and inherit their father's place. The father thus need not hire any assistants, but gets the necessary aid from his own family. Usually one son stays with his father, while the others, when they are old enough to establish their own households, go and seek their fortunes elsewhere. But while belonging to the nuclear family, all the sons participate in the economic activities.

The well-to-do families do not, as a rule, comprise such units of production. Some of the sons may be studying and training for future positions as officials, while others may actively participate in their father's business.

563 592 565 184 86 [801] Most families in the lower brackets, i.e., the majority, cannot afford to send their sons to schools; they cannot afford the fees, nor spare the time in which their sons might be participating in the economic activities. Thus the family takes upon itself the additional tasks of educating the children and teaching them the religious customs and rituals, and social manners. The child learns how to perform the most basic rituals of the Moslem religion, to recite a few prayers in Arabic, and to behave according to the local social customs and standards.

563 602 Larger kin groupings are hardly existent among the Turkic sedentary population of the Northwest. Since the family unit's ties are so loose, it is impossible to maintain relationships with relatives who do not belong to the immediate family. No ties of everyday life keep them together, and no economic obligations are required from relatives, other than the most immediate ones. In the well-to-do families, there might be some additional ties involving property and inheritance, but otherwise there is little closeness in the relationships of the members of the clan.

563 593 684 [593] [586] [587] The immediate family is the only social unit to which the individuals feel loyal and attached. However, under the circumstances, these attachments are not too strong. This may constitute one of the main reasons that adultery and lack of loyalty to a spouse are not as severely regarded as they are by the orthodox Moslems. With the loose laws of marriage and divorce in Sinkiang, many incidents of possible adultery are prevented because the husband and wife are able to attain a legal separation and remarry. Where cases of adultery do occur, the women are the main subjects for punishment. The husband of an adulteress is entitled to punish his wife and to cease to treat her kindly. There is not much that a woman can do to a man if he has switched his loyalty.

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The plan was to enforce four years of compulsory education in lower elementary schools, and a great effort was made to establish new schools in all the major centers of the nationalities. In Sinkiang, however, this development had not yet superseded the importance of the mosque schools. Figures (for 1941) on the number of schools and on school attendance are as follows:

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Table 1

No. of Schools and Students in Sinkiang, 1941*

	Schools	Students		
		Male	Female	Total
Chinese Public Schools	236	9,461	1,979	11,430
Mosque Schools	1152	62,198	12,982	75,180
Total	1,388	71,659	14,961	86,610

* (Hsü Ch'ung-hao, Hsin-chiang chih-lüch, 1944, pp. 232-233.)

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According to another source, the schools were mostly established and operated by the cultural associations of various nationalities in Sinkiang. These cultural associations maintain offices in most of the cities of Sinkiang, with headquarters in Urumchi. They were supported by the ahungs, the village head men, living buddhas, princes and native chieftains, and they had a greater influence upon the promotion of education in Sinkiang than the provincial bureau of education. The number of schools operated by these cultural associations and the number of students enrolled in the schools in the year 1938 were as follows:

Table 2

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Schools Operated by Cultural Associations in Sinkiang, 1938*

	Schools	Students
Uighur Cultural Associations	1,540	89,804
Kazakh Cultural Associations	275	14,322
Moslem Cultural Associations	1	44
Mongolian Cultural Associations	24	917
Total	1,840	105,087

*(Ch'en Chi-ying, Hsin-chiang Niao-k'an, Changsha, 1941, p. 36f.)

The Uzbeks, Tatars and Kuei-hua (White Russians) also have cultural associations which operate schools. Statistics about them, however, are not available. It is possible that there is a

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certain amount of overlapping of the figures in Tables 1 and 2.

During the war years there was an expansion of schools in Sinkiang. By 1946 the number was as follows:

Table 3

Schools in Sinkiang in 1946 *

S 87 563

1. Schools under the Provincial Bureau of Education
   a. Higher Education: 2 (the Sinkiang College and the Sinkiang Women's College, both at Urumchi)
   b. Middle Grade Schools:
      (1) Middle Schools
         Senior Grade: 4 (at Urumchi)
         Junior Grade: 4 (2 at Ining, one at Kashgar, one at Chuguchak)
      (2) Normal Schools
         Senior Grade: 2 (at Urumchi)
         Junior Grade: 5 (2 at Ining, one at Kashgar, one at Chugachak, one at Aksu)
   c. Vocational Schools
      Senior Grade: 2 (one at Ining, one at Chuguchak)
      Primary School Level: 4 (Urumchi, Kashgar, Khotan, Aksu)
   d. Public Schools, primary level: 580
2. Schools under the Cultural Associations:
   a. Primary Schools: 1,883.

*(Ministry of Information, "Education in the Border Regions," 1948.)

N *563 873 658 *175 871 N [669]

Government sponsored education of Mongols and Tibetans was already initiated in 1910, when the comptroller-general of Chinghai founded the Chinghai Mongolian Academy at Hsi-ning. This school was conceived for service to the Mongol Banners exclusively.

A somewhat peculiar situation existed in Chinghai after the revolution of 1911. Chinghai in this period was ruled by Moslem generals, who persued a rather fair policy toward ethnic groups. The activities of one of these Moslem generals, Ma-Ch'i, should be stressed. The goal he set for himself was the introduction of at least one primary school in every community of Chinghai, regardless of the ethnic composition of the particular community. His activities were marked by his insistence that all children should learn Chinese in addition to their own language. Besides, he developed and enlarged the training of the ahung (teacher or lowest priestly rank). His first act upon becoming vice-governor of the province was the establishment of

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*175 served as underground workers in the Northwest came to about
*668 50,000, and with the population of the five northwest provinces about twenty-three million (the 1954 census gave the figure of 35 1/2 million), the number of cadres came to only 0.22 per cent of the population. Even with the addition of the 200,000 party men in the People's Liberation Army, the number of cadres was less than one per cent.

As part of the United Front Work, the Communist authorities, as soon as they took over control of the northwestern provinces, absorbed almost all the former Nationalist government functionaries and students into the rank of the cadres. By providing them with jobs, the authorities expected to remove a potential source of discontent at a time when it was necessary to win over the people. In his speech of November, 1949, Ma Wen-jui revealed that 70 per cent of the new cadres were young intellectuals and former government personnel (JMJP, January 4, 1950).

But both old cadres and those newly converted were unsatisfactory for reasons which will be discussed later, and, not only for the purpose of remedying the shortage but also in the hope of catering to the aspiration of the non-Chinese peoples who make up the bulk of the population in the outlying regions, it was necessary to train large numbers of cadres recruited from the national minorities. The training of cadres was achieved in two ways: one through the schools and special training classes and the other by placing them in low-ranking administrative positions and "coaching them as apprentices."

In June, 1951, the Government Administration Council in Peking approved a resolution entitled "Tentative Measures for the Fostering of Cadres of Minority Nationalities," which in its preamble called for the "universal and large-scale cultivation of cadres of various minority nationalities." Priority was given to the training of military and technical cadres. To implement this policy, a Central Nationalities Institute was established in Peking, to which cadres with ranks above those of section chiefs in the autonomous areas and battalion commanders in the army were sent. Regional nationality schools as well as cadre schools were established for the rank-and-file cadres. In addition, all the institutions
S of education were used to turn out cadres for the state.
175 Primary Schools: In Sinkiang, it was stated that the 112,393 stu-
668 dents who graduated from the elementary schools in the years from
• 871 1950 to 1955 were assigned to the labor reserve, promoted to be cadres, or permitted to attend secondary schools.
Middle Schools: The 13,140 students who graduated from Middle schools in Sinkiang in 1950-55 were either permitted to attend colleges or were inducted into the ranks of the cadres. (Kuang-ming jih-pao, September 30, 1955).
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[563] Nationality Schools: The seven nationality schools in Sinkiang

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graduated in four years a total of 11,000 students into the ranks of the cadres. Deserving boys of Mongol descent were also sent to study in the Inner Mongolia Autonomous Region, which was regarded as the model for the national minorities.

Short-term Training Classes: The first thing the Chinese Communists did upon entering Sinkiang was to set up twenty-five classes to train cadres in three-to-six month courses. By summer of 1951, these training classes graduated 3,600 cadres from 13 different nationalities.

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Colleges: There were by 1955 thirteen institutions of higher education in the Northwest. The most important was the Northwest Revolutionary University located at Sian. Founded in 1950, it conducted courses on Marxism-Leninism and the writings of Mao Tse-tung with the aim of "reforming the intellectuals." (Ch'un-chung jih-pao, July 8, 1953). In 1953, after having graduated 12,000 cadres, its name was changed to Northwest Cadres School of Political and Legal Science. The Nationality College at

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Lanchou was under the direction of Wang Feng, who was head of the United Front Work Department of the Northwest Bureau of the CCP. The Sinkiang Nationality College at Urumchi, headed by

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provincial governor Burkhan, was distinguished by a faculty of 350 Soviet advisors who made up 43% of the teachers. It graduated 1,700 minority cadres in 1953. The Sinkiang People's Government and the Sinkiang Sub-bureau of the Chinese Communist

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Party each have a cadre school which, along with the training classes, turned out 10,000 cadres by the end of 1955. By the summer of 1955, these two cadre schools and the Sinkiang Nationality College trained a total of 396 teachers and 4,355 educational cadres.

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The nationality autonomous areas were also used as nurseries for the incubation and training of nationality cadres. In Chinghai over a third of the native cadres were selected from activists in the people's governments.

The purpose of study in the cadre schools was to "enable the students to shake off the bad influences and to strengthen their patriotic ideology." The cadres were drawn from the ranks of the students and from "upper religious circles" and, "on returning to national minority areas, they were able to conduct propaganda in a correct manner, do work actively and promote solidarity among various nationalities in pushing forward political, economic and cultural enterprises." (Kuang-ming jih-pao, February 24, 1954).

Allowing for the possibility of some duplications in the figures, the number of national minority cadres trained may be estimated by adding the numbers mentioned in the Communist press (see Table 2).

Table 2

NATIONAL MINORITY CADRES TRAINED IN THE NORTHWEST

Sinkiang			
Veterans of the Ili Revolt			17,000
Graduates of 25 training classes in 1950			3,600
Graduates of the training classes in 1951			1,200
Graduates of the Sinkiang Sub-bureau cadre school in 1951, 1044, 84 per cent were natives			877
Graduates of the Sinkiang Nationality College, 1953			1,700
Educational Cadres, from Sinkiang Cadre School			4,355
Graduates of the training classes in 1954			200
Graduates of the Provincial Government Cadre School			296
Cadres promoted from activists			
In 197 Hsiang	308		
In Ili, Kashgar and Yarkand	934		
In Bavenkara NAA	80		
In Qizil Su Kolkhoz NAA	1,100		2,422
Total	2,422		
Total			31,650
Ninghsia, summer 1954,			2,300
Kansu, Graduates of the Lanchou Nationality College, 1950-54			2,500
Chinghai			
Number as of summer, 1954		3,471	
Cadres promoted from activists			
Yu-shu Tibetan NAA	250		
Huang-nan Tibetan NAA	258		
Hai-pei Tibetan NAA	302		
Mongol-Tibetan-Kazakh NAA	340		
Shun-hua Salar NAA	190		
Total	1,340	1,340	
Total		4,811	4,811
Shensi, Graduates of the Northwest Nationality College at Sian, 1950-54			2,543
GRAND TOTAL FOR THE NORTHWEST			43,834

This figure, 43,834, is not far from the figure of "over 40,000 cadres of national minorities" cited by Wang Feng, chairman of the Commission of Nationality Affairs of the Northwest Military and Administrative Council and director of the Department of United Front Work of the Northwest Bureau of the Chinese Communist Party in December, 1953 (NCNA, January 6, 1954).

As to the total number of cadres in the Northwest, it is necessary to deduce from the statistics given in the Communist press to obtain an estimate. In September, 1955, Burkhan, governor of Sinkiang, claimed that there were 36,000 national minority

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872 ELEMENTARY EDUCATION--tutorial education; primary schools (e.g., private, parochial, public); periods of instruction (e.g., terms, vacations, hours per day, days per week, weeks per year, years required for graduation); compulsory or voluntary attendance; objectives (e.g., universal literacy); curriculum (e.g., subjects and their progression); grading and advancement; educational aids (e.g., textbooks, stationery, blackboards); ceremonial (e.g., graduation); special institutions for very young children (e.g., nursery schools, kindergartens); etc. See also:

Books and writing materials 21
Religious beliefs 77
Traditional history 173
Reading, writing, and spelling 212
School buildings 346
Music 533
Ethical ideals 577
Civics 641
Arithmetic 803
Ethnogeography 823
Informal transmission of social norms 867
Teachers 875

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Table 5
Primary Education in the Northwest in 1945

Province	Complete primary schools	Proportion to Hsiang and Chen	Junior primary schools	Proportion to pao	Total schools	Students Children	Students Adult
Shensi	1,137	1.2 school to 1 Hsiang or Chen	12,591	1.77 school to 1 pao	13,979*	852,237	512,519
Kansu	821		6,551	2 schools for 3 pao	7,372	398,260	173,133
Ninghsia	86	3 schools for 5 Hsiang or Chen	357	2 schools for 5 pao	443	36,509	16,754
Chinghai	195	.83 school for 1 Hsiang or Chen	752	.78 school for 1 pao	947	51,535	33,112
Sinkiang	201	1 school for 6 Hsiang or Chen**	677	1 school for 4 pao**	2,694**	298,600	45,500

* Including provincial, private and other schools.
** Including 1,515 private schools.
(Ministry of Education: The Second Educational Year Book, 1948.)

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13 Sinkiang AI1

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1: Washington S-4 (no date) 1956 AF13 Northwest China Sinkiang All

Table 7

Development of Nationality Education in Sinkiang, 1952-1957

	Secondary Schools		Elementary Schools	
	No. of Schools	No. of Students	No. of Schools	No. of Students
1952 (Report by Saifuddin in Hsin-hua Yüeh-pao 1955, No. 8, p. 118)	41*	14,874	1,800	331,870
January 1953 (Report by Burkhan, Sinkiang jih-pao, Jan. 1, 1953)	63	63.5% more than pre-1949	1,700=41% more than pre-1949	58% more than pre-1949
July 1953 (JMJP, July 3, 1953)	51	20,000=100% more than pre-1949		
1953 (JMJP, May 22, 1954)	60	23,000		
1st half 1955 (Report by Burkhan, Hsin-hua Yüeh-pao 1955, No. 11, p. 33)		28,353=almost 200% more than pre-1949		366,637=76% more than pre-1949
1957 (Plan)	77**	48,196	2,198	428,180

* Including one professional school with 557 students.

** Including three professional schools and eight normal schools.

1: Washington S-4 (no date) 1956 AF13 Northwest China
Sinkiang AI1

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177 According to an advertisement in Sinkiang Jih-pao, January 5, 1953, two of the four cinemas in Tihua showed the Chinese feature: "Defend the Fruits of Victory" and the other two showed Soviet Russian films of the heroic type.

Shen Yen-ping, the Minister of Culture, recommended the following films as good features: "The Steel Fighter," "The White-Haired Girl," "The New Young Heroes and Heroines," "The People's Fighters," "The Victory of the Inner Mongolian People," "Chao I-man," "The Red Flag on the Green Hill," "The Concentration Camp in Shang-jao".

He mentioned the following pictures as good documentaries: "The Great Army Marches across the Yangtze," "The Victory Song of the Great Southwest," "The Red Flag Flaps in the West Wind," "The Great Union of the Chinese Nationalities," "Happy Sinkiang," "The March of the Army Liberating Tibet," "Resist America, Aid Korea," "We Must Control the Huai River," "The Victory of the Chinese People," "The Liberated China."

According to Burkhan, the governor of Sinkiang, at the end of 1952 there were more than 40 movie theaters, six rural mobile movie teams in government and army units, sixteen 16 mm. projector movie teams and 91 other movie projecting units in Sinkiang. In 1951, these theaters and teams performed before an audience of more than 4,214,800 (Sinkiang jih-pao, January 1, 1953). In 1952, films and slides were shown to over 5,700,000 people in Sinkiang (NCNA, May 4, 1953). The lantern slides have captions in Uighur, Kazakh, Mongolian and Chinese which were added to them on their arrival in Sinkiang. In 1952, there were only 600 of these sets, but 3,400 sets were being prepared for 1953 (NCNA, May 5, 1953).

In 1954, fourteen Chinese films were dubbed in Mongolian, Tibetan and Uighur (NCNA, December 31, 1954). The first movie showing the life of the Kazakh people, named "Hassan and Karmila" was released. A musical film recording ancient Uighur music was also made for the Uighur inhabitants. In September, 1955, there were 45 movie theaters, 35 educational mobile movie teams, three nationality cultural teams, six theatrical troupes, and 39 cultural halls in Sinkiang.

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575
872 The institution of cultural halls is not new to Sinkiang. In the past, each of the nationalities residing in Sinkiang has had its own cultural association. These were usually headed by Moslem priests, village elders, living buddhas, or the princes and begs, and it was these cultural associations, not the provincial Commissioner of Education, which had control over the primary schools in Sinkiang. In 1938, they controlled 1,840 primary schools with a total of 105,087 students, and the Uighur Cultural Association, the largest, controlled 1,540 schools with 89,804 students. There were sub-associations in all the cities and towns of Sinkiang, all under the direction of the headquarters of the joint cultural associations located at Urumchi.